

The Word of Tawheed

Compiled by “The Islamic Study Circle” Telegram channel

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The following work is an explanation of the word of Tawheed (The Shahaadah) which every Muslim is required to know and act upon. The explanation is based mainly on the works of Shaykh Hamid Ibn Uqla ash Shuaybi and Shaykh Harith an Nadhri however we have sometimes added statements from other scholars.

All statements of Shaykh Hamid Ibn Uqla ash Shuaybi رحمه الله are taken from his book "The explanation of the conditions of La ilaha 'illa Allaah" and all statements of Shaykh Harith an Nadhri تقيله الله are taken from his book "The word of Tawheed". The references to statements from other scholars are provided in the text

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THE WORD OF TAWHEED

Shaykh Hamid Ibn Uqla ash Shuaybi رحمه الله said in his book "The explanation of the conditions of La ilaha 'illa Allaah":

"Verily the most noble and greatest word is the word of Tawheed (la ilaha illallah). It is the best of what is uttered and for its sake Allah created the creation, sent the Messengers, revealed the Books and legislated the Shariah, Jihad and al Walaa wal Baraa.

If this word was put in the scales, it would weigh more than the heavens and the Earth, as is narrated in the Hadeeth by Abu Saad al khudri رضي الله عنه who said that the Messenger of Allah صلى الله عليه وسلم said:

"Musa said 'O Lord teach me something by which I can remember You and supplicate to You.' He said: O Musa say 'La ilaha 'illa Allaah' Musa said: O Lord everyone of Your slaves says this.' He said: O Musa say 'La ilaha 'illa Allaah' He said: O Musa if the seven heavens and the seven earths and what is in them other than Me were placed on a scale and 'La ilaha 'illa Allaah' was placed on the scale then 'La ilaha 'illa Allaah' would outweigh them.'" [Reported in an Nasa'i and Ibn Hair has said that it is authentic].

In the introduction his book "Kalimat ut Tawheed", Shaykh Harith al Nadhri رحمه الله said:

"There is no god worthy of worship but Allah and Muhammad is the Messenger of Allah". This is the word of Tawheed, the word of Ihklaas (sincerity), the word of Taqwa and it is the key to Jannah.

This word is a protector - because of it the blood, wealth and honour is protected and in its path blood is spilled and wealth and honour becomes allowed.

Tawheed and fighting is established with the word of Tawheed and the Martyrs become closer to Allah through spending their wealth and blood [to establish it].

Allah sent the Messengers with this word:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I], so worship Me." [Surah al Anbiya]

The Word of Tawheed is uttered by every person who attributes themselves to Islam, however in reality this Word does not benefit many of those who utter it.

Many Munafiqeen (hypocrites) say the Shahaadah and by its mere utterance their blood, wealth and honour becomes protected. However beyond this it does no good for them in this world or in the next and they will be in the lowest parts of the Hellfire.

Also many who claim Islam say this word, but they do not know the meaning of it, nor understand it and so they fall into Shirk and Kufr which nullifies the Shahaadah. This is the example of the Mushrikeen today who claim Islam, such as the grave worshippers and Secularists.

In reality for one to be a Muslim they need to do four things:

1. To say it.
2. To understand its meaning.
3. To act upon it.
4. Not to fall into what nullifies it.

In his explanation of "Kitab ut Tawheed" Shaykh Abdur Rahman Ibn Hassan said:

"As for the one who says it (the Shahaadah) without understanding its meaning and not acting upon what it necessitates, then there is Ijma (consensus of the scholars) that this will not benefit him".

So it is necessary for all Muslims to understand the meaning of this great word of Tawheed, act upon what it necessitates and avoid what nullifies it.

Inshaallah in the following posts we will examine these matters in more detail.

THE EXCELLENCE OF THE WORD OF TAWHEED

Shaykh Harith an Nadhri رحمه الله wrote:

"The Quran and Sunnah mention many excellences of the word of Tawheed , "There is no god worthy of worship but Allah and Muhammad is the Messenger of Allah", some of them are:

1. The word of Tawheed is the goodly word.

Allah says:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

"See you not how Allah sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Giving its fruit at all times, by the Leave of its Lord and Allah sets forth parables for mankind in order that they may remember." [Surah Ibrahim]

And Ibn Rajab al Hanbali رحمه الله said: "what is meant by a (goodly) word is the Word of Tawheed" [Jami ul Uloom wal Hikam]

2. The word of Tawheed is the word that stands firm.

يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

"Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause to go astray those who are Zalimun (polytheists and wrong-doers, etc.), and Allah does what He wills." [Surah Ibrahim]

Imam Baghawi رحمه الله said "this is the saying "there is no god worthy of worship but Allah".
[Mualim Al Tanzeel]

3. The word of Tawheed is the word of truth.

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ

For Him (Alone) is the Word of Truth. And those whom they (polytheists and disbelievers) invoke, do not answer them at all [Surah Ar Rad]

Shawkani رحمه الله said that "it is said that what is meant by the word of truth here is the word of Tawheed" [Fath ul Qadeer]

4. The word of Tawheed is the word of Taqwa (piety).

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلُهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"then Allah sent down His Sakinah (calmness and tranquillity) upon His Messenger and upon the believers, and made them stick to the word of Taqwa (piety) and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything." [Surat Al Fath]

And ash Shawkani رحمه الله said "it means the word of Tawheed as the majority (of scholars) have said" [Fath ul Qadeer]

5. Sins are forgiven because of the word of Tawheed.

'Ubadah bin As-Samit (May Allah be pleased with him) reported:

Messenger of Allah صلى الله عليه وسلم said:

"He who bears witness that there is no true god except Allah, alone having no partner with Him, that Muhammad is His slave and His Messenger, that 'Isa is His slave and Messenger and he is His Word which He communicated to Maryam and His spirit which He sent to her, that Jannah is true and Hell is true; Allah will make him enter Jannah accepting whatever deeds he accomplished".

And in another narration it says *"he can enter through whichever of the 8 doors of Jannah which he pleases"*. [Saheeh al Bukhari]

6. The word of Tawheed protects the blood.

On the authority of Abu Hurarrah (ra):

The Messenger of Allah ﷺ said,

"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah. And if they testify that there is none worthy of worship except Allah, then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah." [Saheeh al Bukhari]

7. The word of Tawheed is the key to Jannah.

On the authority of Uthmaan Ibn Affan رضي الله عنه who said:

The Messenger of Allah (ﷺ) said:

"Whoever dies knowing that there is no god worthy of worship except Allah, will enter Jannah" [Saheeh Muslim]

On the authority of Muadh Ibn Jabal رضي الله عنه:

The Messenger of Allah ﷺ said:

"Whoever's last words are 'there is no god worthy of worship except Allah' will enter Jannah"
[Abu Dawud]

8. The word of Tawheed protects one from spending eternity in the Hellfire.

Anas b. Malik reported:

The Messenger of Allah (ﷺ) used to attack the enemy when it was dawn. He would listen to the Adhan; so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man say: Allah is the Greatest, Allah is the Greatest, the Messenger of Allah (ﷺ) remarked: He is following al-Fitra (al-Islam). Then hearing him say: I testify that there is no god but Allah. there is no god but Allah, the Messenger of Allah (ﷺ) said: You have come out of the Fire (of Hell). They looked at him and found that he was a Shepard. [Saheeh Muslim]

It was narrated from Abu Hurairah and Abu Saeed bore witness that the Messenger of Allah (ﷺ) said:

"If a person says: 'La ilaha illallahu wa Allahu Akbar (None has the right to be worshipped but Allah and Allah is the Most Great),' Allah says: 'My slave has spoken the truth; there is none worthy of worship except I, and I am the Most Great.' If a person says: 'La ilaha illallah wahdahu (There is none worthy of worship except Allah alone),' Allah says: 'My slave has spoken the truth; there is none worthy of worship except I, alone.' If he says, 'La ilaha illallahu la sharikalahu (There is none worthy of worship except Allah with no partner or associate),' Allah says: 'My slave has spoken the truth; there is none worthy of worship except I, with no partner or associate.' If he says: 'La illah illallah, lahul mulku wa lahul hamdu (There is none worthy of worship except Allah, all dominion is His and all praise is to Him),' Allah says: 'My slave has spoken the truth; there is none of worthy of worship except I, all dominion Mine and all praise is due to Me.' If he says: 'La illaha illallah, la hawla wa la quwwata illa billah (There is none worthy of worship and there is no power and no strength except with Allah),' Allah says: 'My slave has spoken then truth; there is none worthy of worship except I, and there is no power and no strength except with Me.' One of the narrators Abu Ishaq said: "Then Agharr (another narrator) said something that I did not understand. I said to Abu Jafar: 'What did he say?' He

said: 'Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him.' [At Tirmidhi]

9. The word of Tawheed is the best of good deeds.

On the authority of Abu Dhaar (may Allah be pleased with him):

"I said 'oh Messenger of Allah, advise me!' He said:

'Follow the bad deed with a good one to erase it'

I said "oh messenger of Allah is 'La ilaha ilallah' a good deed. He said 'it is the best of good deeds' [Musnad Ahmed]

10. Nothing is as weighty as the word of Tawheed.

It was narrated by Abdullah Ibn Amr (may Allah be pleased with him), that the Messenger of Allah said:

The Messenger of Allah (ﷺ) used to attack the enemy when it was dawn. He would listen to the Adhan; so if he heard an Adhan, he stopped, otherwise made an attack. Once on hearing a man say: Allah is the Greatest, Allah is the Greatest, the Messenger of Allah remarked: He is following al-Fitra (al-Islam). Then hearing him say: I testify that there is no god but Allah. there is no god but Allah, the Messenger of Allah (ﷺ) said: You have come out of the Fire (of Hell). They looked at him and found that he was a Shepard. [Musnad Ahmed]

The Messenger of Allah said:

If the seven heavens and the seven earths were a closed off circle then 'La ilaha 'illa Allaah' would be able to break it." [Musnad Ahmed]

11. The word of Tawheed is the best remembrance.

It was narrated by Jabir Ibn Abdullah (may Allah be pleased with him) who said 'I heard the Messenger of Allah say:

"The best form of remembrance is 'La ilaha 'illa Allah' and the best Dua is 'al hamdullilah" [At Tirmidhi]

THE CONDITIONS OF THE WORD OF TAWHEED (Shahaadah)

The Shahaadah has conditions, which if not present, then the Shahaadah itself is invalid. So it is important for the Muslim to know and understand these conditions, study them and to act upon them.

The conditions of the Shahaadah are of two kinds:

1. The conditions which protect the blood in the Dunya.
2. The conditions which will protect the servant from residing eternally in the hellfire.

As for conditions which protect the blood in the Dunya.

Shaykh Harith an Nadhari رحمه الله wrote:

"There are two conditions necessary for protecting the blood in the Dunya:

The first condition: to say "La ilaha ila Allah" for the person who isn't disabled (such as a mute person).

Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم said:

"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah. And if they testify that there is none worthy of worship except Allah, then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah." [Saheeh Muslim]

And Ibn Taymiyyah رحمه الله said: "the one who doesn't say the two Shahadahs even though he is capable of doing so, is a Kaafir and this is agreed upon by all Muslims. He is a Kaafir both internally and externally according to the Salaf of this Ummah, its Imams and the majority of its scholars."...[Majmu al Fataawa]

The second condition: not doing that which nullifies Tawheed.

Whoever comes with the word of Tawheed, then does an action which nullifies Imaan, then he has wasted all of his actions, exited from Imaan and in the Hereafter he will be one of the losers. As Allah says:

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَتْهُمْ لَمْ يَأْمُرْهُمْ أَنْ يُبْصِرُوا هُمْ الْغَافِلُونَ لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ

Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve. They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal. And they are the heedless! No doubt, in the Hereafter, they will be the losers. [Surah an Nahl] "

When the Shaykh speaks about the conditions which protect the blood in the Dunya, what he means by that is that whoever fulfilled these conditions is judged as a Muslim, even though he may in reality be a Munafiq and in his heart disbelieve in Islam. However we do not know what is in the heart and so we judge a person by what is apparent and leave what is in the heart to Allah.

As for the conditions which will protect the servant from residing eternally in the hellfire, these are the conditions by which a person will be a true Muslim, both outwardly and inwardly.

Most scholars say there are 7 conditions however some say there are more and some say less. Shaykh Hamood رحمه الله was asked is this contradictory and he said:

"There is no contradiction in this, rather it's just a difference in how something is divided. The one who says there are seven conditions includes three or two conditions as one (condition) and the one who says there are ten or nine conditions is dividing some conditions (into two)"

The Shaykh himself says the number of conditions are 9, which are:

1. Knowledge
2. Certainty
3. Acceptance
4. Submission
5. Truthfulness
6. Sincerity
7. Love
8. Kufr bi Taghut
9. Dying upon it

We will now examine each condition in more detail:

1. Knowledge, which is the opposite of ignorance.

Shaykh Hamood ibn Uqla ash Shuaybi رحمه الله said:

"Knowledge about Tawheed is a condition of it (Tawheed). Allah almighty says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

"So know that La ilaha ill-Allah (none has the right to be worshipped but Allah)" [Surah Muhammad]

And the Messenger of Allah ﷺ said: *"whoever dies and he knows that there is no god worthy of worship but Allah, then he will enter Jannah"* [Saheeh Muslim]

And so it is understood from this Hadeeth that whoever dies not knowing Tawheed will not enter Jannah."

So consider this matter brothers and sisters - whoever knows Tawheed will enter Jannah and whoever does not know Tawheed will not enter Jannah. Then realise the importance of this matter of Tawheed and the need to study it, understand it and act upon it.

And Tawheed was the first thing which all the Messengers called to, before calling to Salat, Zakat, Jihad or any thing else.

'Ibn Abbas(RAH) narrated that:

"the Prophet send Muadh to Yemen, and said: "You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshipped but Allah, and that I am the messenger of Allah. If they obey that, then tell them that Allah has enjoined upon them five prayers every day and night. If they obey that, then tell them that Allah has enjoined upon them charity (Zakat) from their wealth, to be taken from the rich and given to their poor. If they obey that, then beware of (taking) the best of their wealth. And beware of the supplication of the oppressed, for there is no barrier between and Allah." [Saheeh al Bukhari]

See how the Prophet told Muadh to call first to Tawheed and only when they obey that to call them to the other matters of the Religion! And compare this to many of those today who are considered people of knowledge who rarely speak about Tawheed despite many of the people being ignorant of it, and they don't warn against Shirk despite many if the people doing it - this is misguidance and deviation.

And Shaykh Muhammad ibn Abdul Wahhab رحمه الله said:

"By Allah my brothers, hold firm to the foundation of your religion, the first of it and the last of it, the base of it and the peak of it being the Shahhadah that there is no god worthy of worship but Allah. So know the meaning of it and love it and loves its people and take them as your brothers even if you are not related (by blood)." [Majmoo at Tawheed]

2. Certainty which is the opposite of doubt

Shaykh Hamood ibn Uqla ash Shuaybi رحمه الله said:

"This (certainty) is one of the conditions of the Shahaadah of Tawheed. Allah says:

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ

Has not the news reached you, of those before you, the people of Nuh, and 'Ad, and Thamud? And those after them? None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us. Their Messengers said: "What! Can there be a doubt about Allah, the Creator of the heavens and the earth? " [Surah Ibrahim]

They disbelieved because they doubted the correctness of what the messengers were calling them to.

And it is reported in an authentic Hadeeth that the Messenger of Allah صلى الله عليه وسلم said:

Any slave who meets Allah, testifying "there is no true god except Allah, and that I am His Messenger", without entertaining any doubt about these, will enter Jannah." [Saheeh Muslim]

And so it is understood from this Hadeeth that whoever meets Allah while having doubt in the Shahaadah, will not enter Jannah, nor be one of its people.""

3. Acceptance which is the opposite of rejection.

Shaykh Hamood ibn Uqla ash Shuaybi رحمه الله said:

"Whoever knows the meaning of the Shahaadah that "there is no god worthy of worship but Allah" and is certain about it, however he rejects it out of pride or envy, then he is similar to the Scholars of the people of the book (Jews and Christians). Allah says:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِمْ مِّمَّنْ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا وَاصْفَحُوا
حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Many of the people of the book wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth has become manifest unto them. "[Surah al Baqarah]

And the previous Mushrikeen knew the meaning of what the Messenger of Allah صلى الله عليه وسلم was calling them to, but they were too proud and did not accept it. Allah says:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ إِنَّا لَنَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

"Truly, when it was said to them: La ilaha ill-Allah ", they puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our aliha (gods) for the sake of a mad poet?" [Surah as Saffat]

4. Submission outwardly and inwardly.

The Shaykh رحمه الله said:

"Allah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission." [Surah an Nisa]

For a person to achieve Imaan, it is not sufficient for him to seek judgement from the Shariah, but rather he must also be pleased with it and have no resistance to it.

Allah says:

ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ

"and find in themselves no resistance against your decisions,"

And even this is not sufficient, but rather on top of this he must submit to it both outwardly and inwardly and have no dislike for it or objection:

وَيُسَلِّمُوا تَسْلِيمًا

"and accept (them) with full submission"

And Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

"O you who believe! Do not put (yourselves) forward before Allah and His Messenger, and fear Allah. Verily! Allah is All-Hearing, All-Knowing. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not. Verily! Those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward." [Surah al Hujurat]

And Ibn al Qayyim رحمه الله said: "If raising their voices above his (the Messengers) voice is a reason for the loss of their actions [meaning disbelief], then how about putting their opinions, logic preferences, policies and what they (think) they know before what he صلى الله عليه وسلم came with, and raising it above it? Isn't this more deserving of causing the loss of ones actions?" [I'laam ul Muwaqqi'een]

And Allah says:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

"It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." [Surah al Ahzaab]

5. Truthfulness which is the opposite of lying.

The Shaykh رحمه الله said:

"That means to say it (the Shahaadah) truthfully from the heart. Allah says:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

"And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease and Allah has increased their disease. A painful torment is theirs because they used to tell lies."[Surah al Baqarah]

And in the two Saheeh (Bukhari and Muslim) it is narrated by Muadh that the Messenger of Allah صلى الله عليه وسلم said:

"There is no one who testifies truthfully from his heart that "There is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah" except that Allah will prohibit him from the Hellfire"

6. Ihklaas (sincerity) which is the opposite of Shirk.

The Shaykh said:

"This means a correct intention, free from the impurities of Shirk and Riyaa (showing off). Allah says:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

"Say: "I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." [Surah al Kahf]

And Ihklaas is a condition for the correctness of Ibadah (worship). The scholars of Tafseer say about the statement of Allah:

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

"that He may test you which of you is best in deed." [Surah al Mulk]

That this means (to test) its correctness and sincerity.

And Abu Hurayrah narrated that the Messenger of Allah ﷺ said:

"The happiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "there is no god worthy of worship except Allah." [Saheeh al Bukhari]

7. Love, the opposite of which is hate.

Shaykh Hamood ibn Uqla ash Shuaybi رحمه الله said:

"The description of this love is that he loves Allah and and His Messenger ﷺ more than anything else. And it is only Allah alone who he loves in and of Himself. As for others he loves them because of Allah and for the sake of Allah, and it also means that he does not love anything like he loves Allah.

Allah says:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

"And of mankind are some who take others besides Allah as rivals. They love them as they love Allah. But those who believe, love Allah more. If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment." [Surah al Baqarah]

And Allah says:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

"Say (O Muhammad SAW to mankind): "If you love Allah then follow me , Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful." Say: "Obey Allah and the Messenger." But if they turn away, then Allah does not like the disbelievers." [Surah al Imraan]

And Ibn Taymiyyah رحمه الله said:

"Every person who claims to love Allah, yet does not follow the Messenger, is a liar. He does not love Allah alone, but rather he loves others with Allah and what he follows is his desires. This is like the claim of the Jews and Christians that they love Allah, however if their love for Allah was sincere then they would only love what He loves and they would have followed the Messenger. When they love what Allah hates, yet claim to love Allah, this is the type of love shown by the Mushrikeen." [Majmoo al Fatawa]

8. Kufr bi Taghut (disbelief in Taghut)

By Shaykh Hamood Ibn Uqla ash Shuaybee رحمه الله said:

From the conditions of the correctness of Tawheed, is Kufr bi Taghut, and there is no Imaan except after kufr bi Taghut both outwardly and inwardly.

Allah Says:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is the All Hearer the Allah Knower"
[Surah Al Baqarah]

And Allah Said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And verily We have sent among every Ummah a Messenger (proclaiming) worship Allah and avoid Taghut" [Surah An Nahl]

And the Messenger of Allah salallahu alayhi wa salam said:

"Whoever says there is no god but Allah and disbelieves in what is worshipped other than Allah, then his blood and wealth is haram and his reckoning is with Allah." [Saheeh Muslim]

Shaykh Muhammad Ibn Abdul Wahhab said: "Whoever worships Allah day and night, then makes Dua to a prophet or a wali in the grave then he has taken two gods and he has not in fact testified that there is no god but Allah, as a god is the one who is made dua to like the Mushrikeen done at the grave of Zubayr or Abdul Qadir or other than them. And whoever sacrifices for Allah one thousand times, then sacrifices to a Prophet or other than him, then he has taken two gods as Allah Said:

قُلْ إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say verily my prayer and my sacrifice and my living and my dying is for Allah, the Lord of the Alamin." [Surah Al Anaam]

9. To die upon it.

The Shaykh said:

"And one must die upon this to be able to benefit from it and if he dies upon what opposes it, such as Shirk or Kufr, then it will be of no benefit whatsoever. And whoever dies upon Tawheed is from the people of Jannah and whoever dies upon Shirk is from the people of the Hellfire.

Allah says:

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

"And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." [Surah al Baqarah]

And Allah says:

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ

"Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved."
[Surah al Baqarah]

THE PILLARS OF THE SHAHAADAH

What is meant by "la ilaha illallah" is that there is no god worthy of worship except Allah.

There are many gods who are worshipped by people today such as idols, animals, prophets, kings, presidents and legislators. However these are all false gods which have no right to be worshipped and they will be of no benefit to the one who worships them. Allah says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

"Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zalimun, there is a painful torment."[Surah ash Shura]

The Shahaadah has two pillars and a person cannot be a Muslim without fulfilling both of them. And they are:

1. Negation (there is no god worthy of worship).
2. Affirmation (except Allah).

And so the Muslim must believe in Allah and reject all that is worshipped besides Allah.

And this is what is meant by Kufr bi Taghut (disbelief in Taghut) and Imaan billah (belief in Allah):

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." [Surah al Baqarah]

We will now look at each pillar separately:

The first pillar of the Shahaadah - Kufr bi Taghut.

What is the meaning of Taghut?

Imam Ibn al Qayyim رحمه الله said:

"It is everything in which man exceeds his limits, whether it being worshiped, followed, or obeyed. So the Taghoot of every community is he from whom judgment is sought, instead of what Allah and His Messenger have ruled; or those whom they worship besides Allah; or whom they follow without a proof from Allah; or whom they obey, while not knowing if it is in accordance to the Judgment of Allah. So these are the Tawagheet of the world; if you were to contemplate regarding them and see the conditions of the people with them, you would see that most of them have turned away from worshiping Allah Alone, to worshiping the Taghut; away from seeking judgment from Allah and His Messenger, to seeking judgment from the Taghout; away from obeying Him and following His Messenger, to obeying and following the Taghut." ["I'lām Al-Muwaqqi'in" (1/50)]

THE HEADS OF THE TAGHUT

Shaykh Muhammad ibn Abdul-Wahhāb رحمه الله said in Ma'anā at-Tāghūt wa Ru'ūs Anwā'ihī:

"The word Taghut is general. So everything that is worshipped besides Allah, while being pleased with this worship, whether it is something worshipped, someone followed, or someone obeyed in the absence of obedience to Allah and His Messenger, then that is considered Taghut. The Tawaghit (plural of Taghut) are many, but their heads are five:

The First: The Shaytan who calls the people to worship other than Allah . The proof for this is Allahs saying:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"Did I not ordain for you, O Children of Adam, that you should not worship Shaitan. Verily, he is a plain enemy to you." [Surah Ya Sin]

The Second: The tyrannical and oppressive ruler who changes Allahs rulings. The proof for this is Allahs saying:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut while they have been ordered to reject them. But Shaitan wishes to lead them far astray."[Surah an Nisa]

The Third: The one who judges by other than what Allah has revealed, and the proof for this is Allahs saying:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

"And whosoever does not judge by what Allah has revealed, such are the disbelievers" [Surah al Maidah]

The Fourth: The one who claims to have knowledge of the Unseen, apart from Allah . The proof for this is Allahs saying:

عَالَمِ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا

"(He Alone) the All-Knower of the Gha'ib (unseen), and He reveals to none His Gha'ib." [Surah al Jinn]

And He says: “

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record." [Surah al Anaam]

The Fifth: The one who is worshipped apart from Allah , while being pleased with being worshipped. The proof for this is Allahs saying:

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَلَنُجْزِيَهُ جَهَنَّمَ كَمَا جُزِيَ الظَّالِمِينَ

"And if any of them should say: "Verily, I am an ilah (a god) besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong-doers, etc.)."[Surah al Anbiya]

And know that man will never become a believer in Allah unless he rejects and disbelieves in the Taghut. The proof for this is Allahs saying:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower." [Surah al Baqarah]

The "right path" here refers to the Religion of Muhammad (ﷺ), while the "wrong path" refers to the Religion of Abu Jahl. The "firmest handhold" refers to the testimony that there is no deity worthy of worship except Allah (Lā Ilaha Illa Lah). This testimony consists of a negation and an affirmation. It negates all types of worship from those worshipped besides Allah, while affirming all types of worship done for Allah alone, free from any partner.

SOME OF THE TAGHUT WHO ARE WORSHIPPED TODAY

Shaykh Harith an Nadhri mentioned some of the Taghut who are worshipped today. He said:

"1. The first type of these Tawaghit is the Shaytan, the accursed Shaytan, we seek refuge in Allah from him. Allah said:

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

"Did I not ordain for you, O Children of Adam, that you should not worship Shaitan . Verily, he is a plain enemy to you. And that you should worship Me. That is a Straight Path." [Surah Ya Seen]

Shaytan is worshipped besides Allah and so Shaytaan is a Taghut.

2. The second type of Taghut that is worshipped besides Allah, is the rulers who replace the Shariah of Allah. The ruler who comes to the Shariah and changes it and replaces it. He is what? A Taghut. Allah said:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

"And whosoever does not judge by what Allah has revealed, such are the disbelievers" [Surah al Maidah]

And Allah said:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"And whoever does not judge by what Allah has revealed , then it is those who are the wrongdoers." [Surah al Maidah]

This is the second type, it is the ruler who changes the Shariah, changes the religion and he is a Taghut.

3. The third type from the Tawaghit in this age, in this time: the representative assembly (Majlis), representative assembly, or parliamentary assembly, this is a Taghut.

Why a Taghut? because the representative assembly, the legislative assembly are given the task of prescribing laws and legislation besides Allah. And the task of a Parliamentarian is that he legislates for the people, and so for that reason its called a legislative assembly.

There is a Majlis Shura but we are not talking about Majlis Shura in these states, no, we are talking about legislative assemblies that legislate laws and establish them upon the people. Allah said:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

"Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not allowed. And had it not been for a decisive Word , the matter would have been

judged between them. And verily, for the Zalimun , there is a painful torment." [Surah ash Shura]

This is the third, and it is the paliamentary assembly, the Parliamentarian, the representative assembly, these are from the Tawaghit. Why? Because they legislate for the people, their task is to legislate.

4. The fouth type of the Tawaghit found today, which it is necessary on us to disbelieve in, is The United Nations (UN). And the United Nations is a Tagut. Why? Because the charter of the Untited Nations necessitates Kufr and contracts it.

And from the ways in which the charter of the United Nations necessiates Kufr is that it necessitates its members to seek judgement to the International court of Justice, which is to seek judement to the Tahgut, as it mentioned in the United Nations charter article (93) that "All Members of the United Nations are ipso facto parties to the Statute of the International Court of Justice". Article (94) says that "Each Member of the United Nations undertakes to comply with the decision of the International Court of Justice in any case to which it is a party."

And this is seeking judgement from the Taghut, Allah said:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut while they have been ordered to reject them. " [Surah an Nisa]

And seeking judgement from the Taghut is the opposite of disbelieving in it, meaning it is Imaan in it and not seeking judgement to it, that is disbelief in it.

HOW DO WE DISBELIEVE IN TAGHUT

Shaykh Harith an Nadhri says:

"Kufr bi Taghut is with the heart, the tongue and the limbs.

That means to believe that the worship of it (the Taghut) is false and to have enmity to it and to hate it.

2. Kufr bi Taghut by saying.

That means to openly proclaim it's Kufr and to make Takfeer of it with the tongue. And to openly proclaim enmity to it and to its religion and followers and to clarify that what they are following is Kufr.

Allah says:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ

Indeed there has been an excellent example for you in Ibrahim and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone," except the saying of Ibrahim to his father: "Verily, I will ask for forgiveness (from Allah) for you, but I have no power to do anything for you before Allah." Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return" [Surah Al-Mumtahina]

3. Kufr bi Taghut with the limbs.

This means to stay away from them, avoid them and wage Jihad against them and to wage Jihad against their followers and soldiers.

Allah says:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادَ

"Those who avoid At-Taghut by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves," [Surah Az-Zumar]

And Allah says:

فَقَاتِلُوا أئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ

"then fight (you) the leaders of disbelief for surely their oaths are nothing to them - so that they may stop (evil actions)." [Surah at Tawba]

And Shaykh Sulayman ibn Sahman رحمه الله said:

"Allah said 'verily we have sent to every nation a Messenger proclaiming 'worship Allah and avoid Taghut' and He informs us that every Messenger was sent to proclaim 'avoid Taghut' and so whoever does not avoid it has opposed all of the Messengers. And Allah says 'Those who avoid At-Taghut by not worshipping them and turn to Allah in repentance, for them are glad tidings'. And so these Ayats contain a clear proof that it is necessary to avoid it. And what is meant by 'avoid it' is to hate it and have enmity to it in the heart and to curse it and offend it with the tongue and to remove it with the hand when capable and to separate from it. As for the one who claims to avoid Taghut and does not do this then he is not truthful (in his claim)" [Ad Durar as Saniyyah]

And so this is how today we make Kufr bi Taghut towards the constitution's, rulers and regimes: by believing that they are falsehood, hating them, proclaiming our enmity to them and waging Jihad against them with the self and with money according to our ability.

The second pillar of the Shahaadah: Imaan in Allah.

Imaan in Allah requires 4 things:

1. Belief in the existence of Allah
2. Tawheed ar Rubobiyyah
3. Tawheed al Ulohiyyah
4. Tawheed Asma wa Sifat

Tawheed ar Rubobiyyah.

Shaykh Harith an Nadhri رحمه الله said that Tawheed ar Rubobiyyah is:

"To believe that Allah is the Creator and likewise the Sovereign, the one who provides Rizq (sustenance) and that He is the control of all affairs and no one other than Him controls the affairs.

Tawheed ar Rubobiiyah: it is to single out Allah with regards to the creation, sovereignty and controlling of affairs -that means to single out Allah with regards to His actions.

Allah says:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ

"Allah is the Creator of all things" [Surah az Zumar]

And:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

"And no (moving) living creature is there on earth but its provision is due from Allah" [Surah Hud]

And:

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

Say: "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things. You make the night to enter into the day, and You make the day to enter into the night, You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit" [Surah al Imraan]

And:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

"Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!" [Surah al Araf]

And:

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلّٰهِ قُلْ أَفَلَا تَتَّقُونَ قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ سَيَقُولُونَ لِلّٰهِ قُلْ فَأَنَّى تُسْحَرُونَ

Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?" They will say: "Allah." Say: "Will you not then fear Allah. Say "In Whose Hand is the sovereignty of everything? And He protects (all), while against Whom there is no protector, if you know." They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?"[Surah Al-Mumenoon]

Tawheed ul Ulohiyyah

The Shaykh continues :

"This is to single out Allah through the actions of the slave and that all Ibadah (worship) is directed to Allah and to no other.

Ibadah: This is obeying Allah by submitting to what he commanded through the tongue of his Messenger.

And Ibn Taymiyyah said: "Ibadah encompasses everything which Allah loves and is pleased with from sayings and actions, both internally and externally".

And Tawheed ul Ulohiyyah is also called Tawheed ul Ibadah.

And Tawheed ul Ulohiyyah is the Tawheed which the Messengers called to and for which the Books were sent down and it encompasses Tawheed ar Rubobiyyah and it is the worship of Allah alone and not taking partners besides Him.

And the reality of this Tawheed is that it is to worship Allah alone and to not take partners with Him in worship in sayings or actions.

Allah says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا

"Worship Allah and join none with Him in worship, and do good to parents" [Surah an Nisa]

And:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents." [Surah al Isra]

Tawheed ul Asma wa Sifat (Tawheed of the Names and Attributes).

Shaykh Harith an Nadhri رحمه الله said:

"This is to believe in the Names of Allah and His attributes without any misinterpretation (interpreting them in a way other than they appear to mean) or likening Him to His creation, and without distorting the meaning or denying the Divine names and attributes.

And Ibn Taymiyyah رحمه الله said: "Imaan in Allah includes Imaan in what He described himself within His Book (The Quran) and with what His Messenger Muhammad ﷺ described Him with without any misinterpretation or likening Him to His creation, and without distorting the meaning or denying the Divine names and attributes. Rather it is to believe about Allah that:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

"There is nothing like unto Him, and He is the All-Hearer, the All-Seer."

NULLIFIERS OF THE WORD OF TAWHEED

Shaykh Harith رحمه الله said:

"There are many nullifiers of the word of Tawheed and it is possible to divide them into three types:

1. (Belief in) the heart which nullifies the word of Tawheed
2. Sayings which nullify the word of Tawheed
3. Actions which nullify the word of Tawheed"

Nullifiers of the word of Tawheed in the heart

"There are things which occur in the heart which nullify the word of Tawheed independently of any saying or action. These include:

1. Denial and rejection.

Allah says:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

"And they denied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof . So see what was the Mufsidoon (disobedient disbelievers)"[Surah an Naml]

And Allah says:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ

"We know indeed the grief which their words cause you : it is not you that they deny, but it is the Verses (the Quran) of Allah that the Zalimun (polytheists and wrong-doers) deny." [Surah al Anaam]

2. Believing as Halal a matter which is known by necessity to be Haram.

Sulayman ibn Abdullah Ibn Shaykh Muhammad ibn Abdul Wahhab رحمه الله said: " as for believing as Halal those things which are agreed to be Haram or the opposite (believing what is Haram to be Halal) then this is a Kufr belief, because nobody would reject what Allah and His Messenger made Haram as being Haram or reject what they made Halal as being Halal, except the one who rejects Islam". [Tawheed al Khaliq]

3. Shirk in Al Rubobiyyah

This is to believe that other than Allah controls the affairs like how the ignorant Sufi's believe that their Awliya control the affairs and how (some of the sects of the Shia) believe that their Imams control all the atoms in the universe.

Allah says:

وَإِنْ يَمَسُّنَكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

"And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful." [Surah Yunus]

And:

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All Mighty, the All Wise. [Surah Fatir]

And:

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ

Say: "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom, either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. [Surah Saba]

4. Turing away from the religion of Allah by not learning it and not acting upon it.

"Allah says:

وَالَّذِينَ كَفَرُوا عَمَّا أُنْذِرُوا مُعْرِضُونَ

"But those who disbelieve turn away from that whereof they are warned." [Surah Al-Ahqaf]

And Ibn Al Qayyim رحمه الله said: "As regards the disbelief of turning away: It is to turn away with the ears and heart from the Prophet صلى الله عليه وسلم neither believing in him nor belying him; neither allied with him nor taking him as an enemy, and not listening to his message at all."
[Madarij al Salikeen]

And Allah says:

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ أَفِي قُلُوبِهِم مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ

"They (hypocrites) say: "We have believed in Allah and in the Messenger, and we obey," then a party of them turn away thereafter, such are not believers. And when they are called to Allah and His Messenger, to judge between them, lo! a party of them refuse and turn away. But if the right is with them, they come to him willingly with submission. Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger should wrong them in judgement. Nay, it is they themselves who are the Zalimoon" [Surah an Noor]

And Shaykh ul Islam ibn Taymiyyah رحمه الله said: "Allah makes it clear that whoever rejects the Messenger and turns away from his judgement is one of the hypocrites, he is not one of the believers as the believers are those who say 'we here and obey'" [al Sarim al Maslool]

5. Hating or disliking something which the Prophet صلى الله عليه وسلم came with.

Allah says:

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأُضِلَّ أَعْمَالُهُمْ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطَ أَعْمَالُهُمْ

"But those who disbelieve, for them is destruction, and will make their deeds vain. That is because they hate that which Allah has sent down, so He has made their deeds fruitless."

Nullifiers of Tawheed in speech

There is speech of the tongue which nullifies the Word of Tawheed, independent of what is in the heart or actions. Some of them are as follow:

1. Mocking Allah, His Messenger or His religion.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَهِزُّوا إِنَّ اللَّهَ مُخْرِجٌ مِمَّا تَحْذَرُونَ
وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ
عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

"The hypocrites fear lest a Surah should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allah will bring to light all that you fear." If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah, and His Ayat and His Messenger that you were mocking. Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun." [Surah at Tawbah]

Ibn Taymiyyah رحمه الله said: "the Text indicates that the one who mocks Allah or His Ayaat or His Messenger has disbelieved by doing so and also the one who curses".[Sarim al Maslool]

2. Dua and seeking help from other than Allah about things which no one is capable of except Allah.

Allah says:

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنْ الظَّالِمِينَ وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ

"And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun. And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful." [Surah Yunus]

And ash Shawkani رحمه الله said "There is no sincerity in Tawheed except if all Dua is made to Allah alone and also all calling upon, seeking help, hope, seeking to bring about goodness and remove harm (is directed to Allah alone) and not to other than Him or for other than Him, as Allah said: "do not call anyone besides Allah" and He said: "For Him (Alone) is the Word of

Truth. And those whom they (polytheists and disbelievers) invoke, answer them not" [Risail as Salafiyyah v.18]

3. Claiming Prophethood

Allah says:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

And who can be more unjust than he who invents a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!" [Surah Al-Anaam]

And Ibn Taymiyyah رحمه الله said: " whoever claims prophethood is a liar and the greatest disbeliever, biggest wrongdoer and most evil of the creation of Allah. Allah says: "Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are Zalimun (polytheists and wrongdoers, etc.)." [al-jawab as-sahih]

4. Rejecting something which is known by necessity in the religion.

Allah says:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

"And who does more wrong than he who invents a lie against Allah or rejects His Ayaat? Verily, the Zalimun shall never be successful." [Surah Al-Anaam]

And Allah says:

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ

"So who does more wrong than he who forges a lie against Allah or denies His Ayat? Surely, the Mujrimun (criminals, sinners, disbelievers and polytheists) will never be successful!" [Surah Yunus]

And Ibn Abi al Izz al Hanafi رحمه الله said: "There is no difference of opinion amongst the Muslims that if a man openly rejects a clearly known Wajib (necessity) or a clearly known Haram (prohibition) or anything similar, then he must be asked to repent and either he repents or else he is killed as a disbelieving apostate." [Sharh Aqeedah at Tahawiyah]

And Imam Mulla Ali al Qari رحمه الله said: "There is no difference of opinion amongst the Muslims that if a man openly rejects a clearly known Wajib (necessity) or a clearly known Haram (prohibition), then he must be asked to repent and either he repents or else he is killed as a disbelieving apostate." [Sharh Fiqh al Akbar]

And Imam Ibn Battah رحمه الله said: " whoever leaves something which Allah has made compulsory or which is confirmed in the Sunnah of the Messenger of Allah صلى الله عليه وسلم, while rejecting it and denying it, then this person is a disbeliever and His disbelief is clear and no Muslim who has a sound mind and believes in Allah and the last day would doubt this." [al-ibanah]

Nullifiers of Tawheed in action.

There are actions which nullify the Word of Tawheed, independent of what is in the heart or what the tongue says. Some of them are as follows:

1. Directing any kind of Ibadah (worship) to other than Allah.

This is Shirk ul Ulohiyyah. Allah says:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

Say: "Verily, my Salat, my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin. He has no partner. And of this I have been commanded, and I am the first of the Muslims." [Surah al-Anaam]

And Shaykh Suleiman ibn Abdullah رحمه الله said: "the scholars of the four Madhaabs and other than them have wrote in the chapter of the 'ruling of the apostate' that whoever takes a partner besides Allah in any kind of worship is a disbeliever." [Tayseer Aziz al Hameed]

2. Legislating besides Allah.

Allah says:

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

"Or have they partners with Allah, who have legislated for them a religion which Allah has not allowed." [Surah ash Shura]

And Ibn Taymiyyah رحمه الله said: "Whenever a person makes halal what is haram by consensus or makes haram what is halal by consensus or replaces the Sharee'ah that is agreed upon by consensus, then he is a Kaffir by the agreement of the scholars of Fiqh." [al Fataawa]

3. Seeking judgement from the Taghut.

Allah says:

أَلَمْ تَرَ إِلَى الَّذِينَ بَزَّ عُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

"Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan wishes to lead them far astray."[Surah an Nisa]

And Shaykh Muhammad ibn Ibrahim رحمه الله said: "Allah's saying "who claim" shows that they are lying in their claim to believe as seeking judgement to other than what the Messenger came with and having Imaan in the heart of a person can never exist together ever. Rather one will remove the other and everyone who judges by other than what the Messenger of Allah صلى الله عليه وسلم came with has judged by the Taghut and is a Judge of the Taghut" [Letter on judging by the man made laws]

4. Assisting the Kuffar against the Muslims.

This is by helping, aiding, assisting or collaborating with the Kuffar against the Muslims or showing them the shortcomings and weaknesses of the Muslims or spying for them or telling them news about the Muslims. All this is regarding as taking the Kuffar as Awliya (allies) and Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

"O you who believe! Take not the Jews and the Christians as Awliya, they are but awliya' to one another. And if any amongst you takes them as awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun." [Surah al Maeda]

And Ibn Hazm رحمه الله said: "what is correct is that the saying of Allah "And if any amongst you takes them as awliya', then surely he is one of them" is taken on its apparent meaning that he is then a Kaafir and this is a truth about which no two Muslims dispute" [al Muhalla]

And Shaykh Abdul Azeez ibn Baz رحمه الله said: "the scholars of Islam have agreed that whoever allies with the disbelievers or helps them with any kind of help, then he is a disbeliever like them as Allah said "O you who believe! Take not the Jews and the Christians as Awliya, they are but awliya' to one another."" [Fatwas of Ibn Baz]